JUNE ☆ 1940

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United States BAPTIST

FORMERLY MINISTER

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AND INTERPRETING

NATIONAL BAPTIST AFFAIRS

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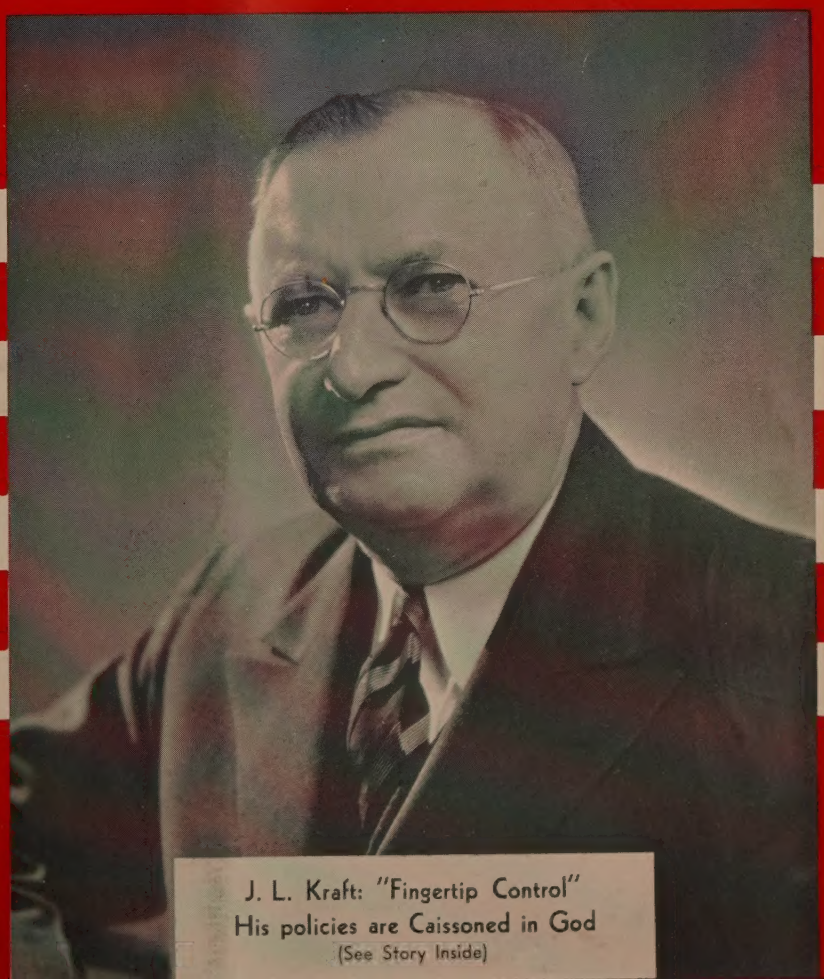

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CONSIDERING ALL THINGS

Jolly Comrades

Church Club Plan

The **Jolly Comrades Club** which I announced in the May issue is a movement worthy the attention of all parents.

The purpose of the **Jolly Comrades Club** is—to bring about a nation-wide comradeship among Baptist boys and girls. You parents can see the benefit of Baptist boys and girls belonging to a Baptist club which is **national;** you can see the good that will come from correspondence among boys and girls throughout the nation. I hope you will encourage your son, or daughter, to join **Jolly Comrades.** The 50c membership fee defrays the cost of membership, including a Pen Pal or two, a **Jolly Comrade pin,** and other incidentals in connection with the membership.

I want you to introduce the **Jolly Comrade** page to your children. Once they read the story they will never miss it again. Suggest to them that they join the club right away . . . help them find the membership fee. It may surprise you that in a test made recently it was found that the page for boys and girls ranked second in reader interest. Gloria Young knows children, and her stories and contests are of the highest order. Every one of them is designed to build Christian character . . . and loyalty to the Church.

Will you Pastors announce **Jolly Comrades** among your leaders of boys and girls? The time has come for all of us to begin educating the children to read Baptist literature in the home. We believe The United States Baptist is on the right track, and we ask every reader to cooperate by sending in the membership of at least one **Jolly Comrade.** You could not spend 50 cents for a better purpose.

* * * * * * *

The United States Baptist will be sent for 75c a year when as many as 25 names are sent in from a church. The Club plan is the ideal method when you are interested in getting it to church families.

Pastor U. S. Mitchell, of the First Baptist Church, Berkeley, California, sent in 137 family subscriptions at one time. An extra gift of 5 cents per week will enable churches to send several papers including The United States Baptist. Why not try the plan?

Lutherans, Catholics, Adventists, and others are making great strides in this matter. Baptists are bringing up the rear. We ought to major on our publications for a year . . . and see to it that every family receives one or more Baptist journals.

I will cooperate in any way I can to make it possible for church families to receive The United States Baptist. The Church Bulletin . . . The State Paper . . . and The United States Baptist is a combination that will give you an informed constituency.

Mike Elliott

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NORTHERN BAPTIST CONVENTION

ATLANTIC CITY, May 21-26

Delegates to the Northern Baptist Convention, meeting in Atlantic City, May 21-26, did their very best, with restraint and dignity, to make a contribution to the unity of their country, in a time which most of them realized was one of the tragic hours of history.

Assembled in a resort city with its famous boardwalk and carnival spirit there was opportunity for wholesome hilarity and rest. But there was no hilarity . . . and there was no rest. The roar of the sea as it beat out its fury on the breakers served as the grim reminder of the fury of nations in Europe.

Delegates huddled around radios . . . quickly exhausted the wares of news vendors . . . stopped in the midst of Convention sessions for prayer . . . labored with difficulty in committee meetings . . . spent sleepless nights.

In this atmosphere true Baptist unity prevailed. Lesser things were forgotten . . . solemn, weeping, men and women held aloft the banner of the sympathetic, bleeding heart of Christ, in the hope that Christian brothers and sisters in Europe might see in the midst of the storm THE LIGHT THAT SHINETH.

* * * * * * *

The hour of tragedy usually brings out the best in men, and guides them along paths of constructive action. This was the case at Atlantic City. The Convention was constructive . . . and its action contributed to the solution of problems pertinent to the day in which we live. This in spite of a program so crowded that delegates were not given much time in some cases to properly consider recommendations. The question of Convention programs in the future will be studied. It was suggested by many that revolutionary changes be made . . . that the program be cut in half . . . that the early morning be given over to Bible study . . . that an outstanding speaker be provided at eleven o'clock each day . . . that a serious business session be held in the afternoon . . . and that the evening be given over to the inspirational type of meeting. Elimination of many reports, and the annual "parade across the platform," was suggested.

Elect Judge E. J. Millington

Judge E. J. Millington, Cadillac, Michigan, was elected president. Judge Millington has given impressive leadership to Northern Baptists in many ways, and his election was approved unanimously by all groups.

The Rev. L. M. Hale, Wichita, was elected first vice president. The Convention meets in Wichita next year. C. B. Morris, Cambridge, Mass., was chosen as second vice president. The Rev. J. C. Hazen, Summit, N. J., will serve as Corresponding Secretary for the next year, and Dr. C. M. Gallup, New York, Recording Secretary. H. J. Manson, Brooklyn, was re-elected treasurer. The Convention will meet in Cleveland, Ohio, in 1942. Attendance at Atlantic City was large . . . nearly 3000 delegates registering.

President's Address

Dr. Elmer A. Fridell, president, reviewed the world situation under the title, "Watchman, What of the Night?" Although he pictured, in detail, a very black world situation, yet he was able, here and there, to find rays of Christian light.

Indications of light are to be found (1) in the splendid volunteer Christian service found in our local churches throughout the nation, (2) in the slight yearly gains in total giving to Kingdom causes, (3) in the steady growth of the "younger" churches upon many of our mission fields, and (4) the new trend toward team work which has been evident in the several ecumenical or world conferences of the major denominations.

There is also the dark side of the picture, and Dr. Fridell brought it out vividly. He called our attention to:

The overthrow of democracy in Europe.

The emergence of totalitarianism.

The scourge of war in Asia and Europe.

The insanity of tolerance.

The bankruptcy of truth.

The betrayal of common sense. "International morality is scorned and moment by moment expediency rules where mutual confidence most is needed," Dr. Fridell said.

" . . . The most hopeful sign on the horizon today from the point of view of Protestantism is the new trend toward team work which has been made evident in the several ecumenical or world conferences of the major denominations. Those who recognize how powerful are the forces of sin in the world are increasingly sensing the need of Co-operation in plans for the Christianization of civilization.

Religious Liberty

The address of Dr. Edwin Poteat, Cleveland, on religious liberty, was accepted as the high point of the Convention. His discussion was constructive and dramatic and made it easier for the resolutions committee to present a resolution on the Myron C. Taylor appointment to the Vatican which would receive unanimous approval. This resolution affirmed the stand of Northern Baptists on the question of the separation of church and state . . . and called upon President Roosevelt to "reconsider the appointment at the earliest possible moment." It was agreed that if the presence of Mr. Taylor in Rome at this time would in any way contribute to the peace of the world . . . he ought to be there. The address of Dr. Poteat will be printed in pamphlet form and distributed by the Minister's and Missionaries Benefit Board.

A Broader Meaning

Missions has come to have a broader meaning . . . including every thing done by the Christian Church. Sending men and women to foreign fields, working in the homeland, preaching, singing, educating, striving for peace, religious journalism, share croppers, race relations, capital and labor . . . all of these and many more come under the missionary interpretation of the present day. It was felt that the acceptance of this broader view of the missionary task on the part of all Baptists would strengthen the cause of missions in every way. It was with this in mind that delegates authorized the Committee On Social Progress . . . a new committee which will lead in exploring the missionary task in the field of Social Action.

Federal Council

Annual appropriation to the Federal Council of Churches was approved. Dr. Herbert W. Virgin, Chicago, in his report as chairman of the committee on Relations With Other Religious Bodies, voiced the confidence of Northern Baptists in the Council . . . and the World Council of Churches after reminding them that Baptists expected them to protect the fundamental principles of member groups on any and all occasions. Dr. George W. Buttrick, president of the Federal Council, was given an enthusiastic hearing.

aptist Colleges

Baptist Colleges are facing problems that call for immediate ction. A comprehensive survey was presented by Dr. J. Hillis Miller, Keuka College, Dr. Paul Thompson, Kalamazoo College, Dr. A. C. Marts, Bucknell, and others. Plans are in the making or a special financial campaign. Suggestion was made by Dr. M. E. Dodd, Shreveport, La., that Baptist Colleges set up their own scholastic ratings.

Sunday Schools

Northern Baptist Sunday Schools will be given special attention for the next four years. The "Sunday School Advance" campaign to be promoted by the American Baptist Publication Society, was given hearty approval. It is believed that all of the 7000 churches in the Convention will adopt the suggested program in an effort to increase attendance, strengthen leadership training, and utilize the host of fine laymen and women in the work of our Sunday Schools. Literature is now available. The campaign will be launched this fall.

World Alliance

Baptist World Alliance Executive Committee, meeting at the same time of the Convention, decided to set up an American headquarters immediately. Offices will be established in Washington. Dr. W. O. Lewis, executive secretary, will be in charge. Due to the necessity of a broad relief program for Baptist work, Dr. Lewis will devote much of his energy in this direction. The London office will be retained for any service that may be rendered by it.

The president of the Baptist World Alliance arrived from London for the Alliance meeting. His addresses to the Convention emphasized the gravity of the situation in Europe . . . the threat to democracy and freedom. In spite of war Baptist unity is still intact. No man knows what is in store for our Baptist people, but they will remain brethren in the midst of conflict. Dr. Rushbrooke felt that the world had come to its "most tragic hour." He felt that the rank and file of people everywhere had not yet realized the gravity of the hour and were giving themselves to secondary matters. America should build her defense and launch a program for the entire well-being of all her people. Dr. Lewis in his presentation declared that most of the work of American Baptists in Europe had been destroyed. We must plan to rebuild it as soon as the conflict ends . . . if we have the opportunity to do so.

City Missions

City Mission sponsors in their annual dinner-meeting authorized a committee to study the possibility of campaigning for a large sum for work in the cities. This sum . . . $6,000,000 is the suggested figure . . . would be raised by private subscription and would be used to re-construct the entire city program to meet the increasing problem of adequately providing for the thousands who pour into the cities from every direction. Dr. C. C. Tillinghast, New York, was the principal speaker at this annual meeting.

Pensions

Pensions for lay workers in our Baptist institutions, were approved. The recommendation of the M. & M. Board calls for the raising of a sum of approximately $200,000 to initiate the plan. It provides for pensions beginning at 65 years. This action was forward-looking and announces to the nation that Northern Baptists intend to properly care for all of its men and women who give themselves to the work of the denomination.

Conscientious Objectors

Conscientious objectors will be allowed to register and file their names in Convention records. About 200 persons signed the pledge at the Convention . . . these were the younger men and women. Some felt that the pledge was too "absolute" in that it declared a purpose not to engage in any kind of war whatsoever. However, conscientious objectors in the Northern Baptist Convention may register their convictions and will ask that they be given the same status as Quakers, and others, in the event of war.

Unified Program

The program of the Asociated Home Mission Agencies, Tuesday afternoon, was most successful. It informed, inspired and held the attention of the delegates so much that not a single person was seen to leave the auditorium during the long session.

All reports were presented in dramatic form, using color, lights, pageantry and a host of actual representatives on the platform. A printed program added to the significance of the occasion.

The American Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, the American Baptist Publication Society, State Convention, City Mission, the Rural Church were all blended in a splendid unified program. Many delegates feel like it should be done again.

Baptist Fellowship

Christian fellowship was enjoyed by the delegates Tuesday night. Northern Baptist Convention officers and missionaries formed reception lines, silent pictures were presented by H. R. Bowler at the front of the auditorium for all who completed the receiving lines early, Miss Marguerite Hazzard led the singing and interpreted Holman Hunt's, "The Light of the World," in the form of a nine-foot lighted picture on the platform, and special music was furnished by the West Virginia Union Quartet.

Clinics

Ten Clinics set up by the Program Committee, and under the direction of Stanley Irving Stuber, proved to be popular. An average attendance of 2000 was recorded each afternoon. Attendance at the Clinic on social issues was especially popular.

Growth of the social conscience of Northern Baptists has been noticeable in the past three years. The annual dinner-meeting of the Social Progress group was attended by 500 persons, with many turned away. Addresses were given by Dr. Chas. W. Gilkey, Chicago, and Dr. W. W. Adams, Philadelphia. Approval of the new Social Progress Committee was another evidence of the growth of the social conscience.

Disciples

On motion of Dr. Albert W. Beaven, a committee was authorized to explore the possibilities of a re-union of Northern Baptists and Disciples. For several years Disciples have requested this committee. The request has been ignored. This year courteous attention was given and the committee authorized. Disciples were represented at the Convention by Dr. R. H. Miller, Washington, D. C.

Conference

Dr. Rufus W. Weaver, Washington, announced a meeting to explore the whole question of Religious Liberty. This meeting, called by ministers and editors of all denominations, will be held in Washington, June 11th. This is the first meeting of its kind. It is believed that foundations will be laid to give a more intelligent approach to the question . . . and warning will be given that religious liberty will be defended at all costs.

Annual Budget

Annual budget of the Convention for the next year will approximate that of last year, $2,500,000. While the Convention did not raise its budget in full the Council on Finance and Promotion, and the Budget research Committee, extended congratulations to Dr. Earl Adams for his constructive approach during the year under unusual and trying circumstances.

After speaking of the great success of the program of Baptist Convocations, Dr. Earl F. Adams, general director of promotion, said these encouraging words in his annual report:

"The trend of giving to missionary and local church funds does not yet reflect that revival of vital religion which we hope will result from our program for Baptist World Advance. No fact is better established than that giving to religious causes does not follow the economic curve. Fortunately for our morale, there are signs that the growth of interest and devotion essential to future progress has begun. There have been many indications of such a revival in recent months. We trust that we are on the threshold of an era in which the gospel of Christ will become a dominant interest in the lives of men and we shall speed this day as we continue to adapt our promotional programs to the task of developing a stronger, deeper spirit of vital Christian service in all local Baptist churches."

To Dr. Levy

The memorial service for Dr. Maurice A. Levy was impressive. The service was led by Dr. Clarence M. Gallup and Dr. James H. Franklin . . . The Rev. C. Gordon Brownville, Boston, gave addresses each day . . . exposition of the Gospel of John.

Padelford and Yeaple

Retirement of Dr. Frank W. Padelford as secretary of the Board of Education was announced. Dr. Padelford will be succeeded by Dr. W. H. K. Yeaple, pastor of the Lake Avenue Baptist Church, of Rochester.

For World Relief

Rev. Quentin T. Lightner, of Brooklyn, N. Y., presented the report of the Committee on World Relief. The Northern Baptist General Council voted on April 4 that such a committee be appointed to include a pastor, a layman, and one person from each of the following organizations: the General Council, the Council on Finance and Promotion, the Finance Committee, the American Baptist Foreign Mission Society, the American Baptist Home Mission Society, the Woman's American Baptist Foreign Mission Society, and the Woman's American Baptist Home Mission Society.

Points of Emphasis

Some Suggested Points for Special Emphasis in the Year 1940-41, as proposed by the Committee on Baptist World Advance:

1. A more informed Baptist constituency. To aid in this project the Committee on Baptist World Advance is publishing a special booklet entitled "Follow On." This booklet contains a brief story of the Baptists and should be read by every church member during the coming year.

2. An increase in the number of regular contributors. It is suggested that every church in the Northern Baptist Convention be urged to achieve at least a 10 per cent increase in the number of persons contributing regularly to the support of our work.

3. A careful re-study of our objectives. A series of 100 fall conferences for church officers being recommended by the Committee on Field Activities would be a great aid in this study.

4. A program for the personalization of our budgets. In order to stimulate more personal interest in the projects supported through our unified budget program it is suggested that all local churches and affiliated organizations endeavor to visualize our work in specific and personal terms rather than in vague and general figures and statistics.

5. The observance of 1940 as Stewardship Year.

For the Home

Rev. S. W. Powell, chairman of the Committee on the American Home, in presenting his annual report Thursday said:

"The committee recommends to the Convention the adoption of the following program under the general title, "The Light Shineth in the Christian Home—Let It Shine."

"We further recommend that it be incorporated in the general denominational program for the coming year. The program has been included as an appendix to the book, "Christ at the Hearth." Fifteen thousand additional copies will be printed for distribution by the American Baptist Publication Society. In this program the light is represented by a large star, the various points of which suggest the means of making the home Christian: Daily family worship using "The Secret Place;" grace at table; mutual respect and love shown by each member of the family; regular church attendance and support by each member of the family; solving family problems by conference of the whole family; frequent expressions of Christian family action."

Convention Precenter

Dr. James R. Houghton, Precenter of the Northern Baptist Convention, is professor in Boston University School of Theology. Dr. Houghton has appeared with such organizations as the New York Symphony Orchestra, the Boston Symphony Orchestra, the Handel and Haydn Society of Boston, the Syracuse University Chorus, the Back Choir of Baldwin-Wallace College of Berea, Ohio, and others of similar caliber. He is director of choral activities for Boston University, conducts the Boston University Glee Club, the Boston University Seminary Singers, famous group of "singing preachers," and the Amphion Club of Melrose, Mass.

Annual Sermon

Dr. Clarence W. Kemper, Denver, lifted the Convention to high levels in the Sunday morning service. Dr. Kemper's subject was, "The Unfailing Light" and he delivered, what many felt, was one of the outstanding sermons of Convention history.

Missionary Hour

Sunday afternoon Dr. P. H. J. Lerrigo and Dr. Henry Pitney Van Dusen reviewed the missionary task of the world today. Seldom has the Convention responded with such marked determination to return home and fortify the missionary task. It was a great hour as these two Christian statesmen led in the presentation of the missionary task. Sunday evening Dr. Gordon Palmer, Philadelphia, gave the closing address, "The Messenger Who Came Too Late." It was a moving appeal for Christian living and the practical demonstration of Christian statesmanship in an hour like this.

Saturday Afternoon

Mass meetings for men, women and young people were held. In the evening addresses were given by Rev. Conrad Hoffman, discussing the refugee problem; Romain C. Hassrick, president of the Men's Council; and Lieutenant Governor Charles Poletti, New York.

Christian Mission

A Christian Mission for Greater Atlantic City was set up by the Atlantic City Ministers' Union, the Mainland Ministers' Union of Atlantic County and the Interdenominational Ministers' Union of North Side in co-operation with the Department of Evangelism of the American Baptist Home Mission Society, for the week of the Northern Baptist Convention. Preacher delegates to our Convention are filling about seventy-five preaching appointments over the radio, at open air meetings, on the Boardwalk, in service clubs, public schools, churches and in the jails.

Win Rosa O. Hall Award

Three men receive the Rosa O. Hall Award this year for meritorious service in rural fields.

Rev. Elden G. Bucklin has for the past fourteen years been the pastor of the Union Church of Chepachet, Rhode Island.

Rev. George E. Jaques, of Lyndon Center, Vermont.

Rev. George W. Wiesen, of Home, Pennsylvania, was born in Philadelphia, Pa.

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Church Secretary

Rev. Mike Elliott, Editor
The United States Baptist
2216 West 109th Street
Chicago, Illinois

Dear Mr. Elliott:

You ask "just why 137 subscriptions to The United States Baptist" from our Church. There are four reasons why I recommend it to my people.

First Reason: Definitely, I like the straightforward presentation of all sides of vital issues without apology. Such a publication stimulates the interest of the reader and develops his power of discrimination.

Second Reason: Your editorial policy literally "covers the water front" in its scope and interest. The material is pertinent to our day.

Third Reason: The United States Baptist is growing and is the kind of a Baptist journal we have needed for years.

Fourth Reason: The subscription price is reasonable and within reach of the rank and file of our families.

For the above reasons additional subscriptions will be forthcoming shortly, bringing our total above the 150 mark. More power to you!

Sincerely,

U. S. Mitchell

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China has more than 1,500,000 receiving sets, therefore, the Shanghai Christian Broadcasting Station uses between 80 and 90 speakers from different mission stations each week, broadcasting the gospel.

CHRISTIAN STRATEGY

By William A. Mueller
Philadelphia, Pa.

RESIST UNTO BLOOD!

Read: Hebrews 12:4-17.

"Ye have not yet resisted unto blood, striving against sin," thus the writer of the letter to the Hebrews admonishes a group of Chrisians in the early Church. What would that same writer say to the Church of our day were he to live among us?

We have no doubt that a host of faithful witnesses of Jesus Christ are even now ready to give their all for His glory and His Kingdom. Who can think of Martin Niemoeller, now for nearly two years confined to a German concentration camp, without being reminded of our text? What American Christian is not strangely moved as he ponders the awful ordeal of sufferings which our Russian brethren have been enduring these past ten or fifteen years? In China as well as in Japan humble men and women are "resisting unto blood" in order to render a good and faithful witness to the lordship of our Master Jesus Christ. In Africa it happens every day that black folk with white hearts, redeemed through the blood of the Lamb, quietly suffer persecution from their kinsmen because of their faith. And many a child of God in South America, where the intolerance of Romanism holds forth, gladly surrenders all for the sake of loyalty to Jesus. In our own country Jews who accept Christ as their Messiah are often ostracized by their families and friends who are still without Christ. Thanks be to God that at an hour when Christianity is on trial there are people in high and low estate, "of whom the world is not worthy," undergoing the loss of life and limb for the sake of the gospel.

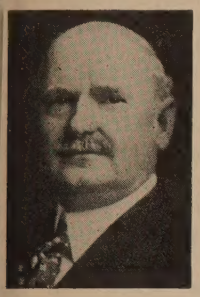
An informed Christian realizes these things to be true. When during a missionary service we hear of the exploits of believers in other parts of the world we all are stirred and possibly resolve to emulate their holy zeal, their joy in suffering, their loyalty to God's Kingdom. But it is one thing to know all this, to admire the courage of one's fellow-Christians,—it is quite another thing to "resist unto blood"—just where we are ourselves.

In this day when daemonic forces are loose once more in our boasted western world, when brute force stalks the earth and when justice is trampled under foot, when Satan is scoring alarming victories on every front it behooves every child of God to become actively and aggressively engaged in the conflict with sin. Let us be done with snug complacency and ease! "When the world is at its worst the Church of Jesus Christ must be at its best," I heard Dr. Jessie Baader say in a recent address. Are there not more than 27 million children and young people under 21 years of age in the United States all of whom receive no religious instruction whatsoever? Northern Baptists have some 65 centers of Christian friendliness in the large cities of this land. Yet the need is so great that 650 Christian centers could not possibly meet the needs of folk in sorrow, sin, and misery. Today we have about 620 missionaries on our ten Northern Baptist Mission fields. If we were determined to resist unto blood, striving against sin, we should be able to have 1000 more heralds of the Cross fighting against the bulwarks of wickedness in distant lands. May God so purge us and remake us inwardly that we become ready for the utmost sacrifices for His glory and the redemption of lost men and women everywhere.

J.S. Baptist Month . . . .

NORTHERN BAPTISTS

By C. M. GALLUP



We hear a good deal about "previews", nowadays. This writer wishes his predictions concerning the Atlantic City Convention could be as accurate as the actual history of it will be. When this page is before its readers, the Convention will be a thing of the past. After all, perspective is necessary for a fair judgment of any scene. History always is more satisfactory than prophecy, although the latter may be more exciting. Accomplished results are more favorable for constructive purposes than are hopeful imaginations.

"Anticipatory Consequence"

Yet there are some phases of the Convention sessions which can be predicted with the practical certainty that those phases will eventuate. To make such a prediction is to indulge in that which Prof. Augustus H. Strong used to call an **"anticipatory consequence."** If you read a prediction of what the Convention will be and do after it all has occurred, should it prove that the event was accurately predicted, you can call the prediction an "anticipatory consequence." This writer has nothing at stake on it, but it may prove a pleasant diversion for two minutes, to check up to see if the prediction was in any sense correct.

Feeling the Pulse

There are members of two writing professions which have the habit of feeling the pulse of the public:—the editors and the secretaries. The editors of this magazine already have given you their "future-grams." A secretary herewith gives you his diagnosis ahead of time. (1) This Convention will be extraordinarily significant, perhaps epoch-making. (2) There will emerge a greater solidarity among Northern Baptist interests and agencies. (3) A number of younger leaders will appear in the limelight. (4) Certain loosely attached groups will become more important than before. (5) The social service work of the denomination will become more dynamic and more definitely advisory; the indispensable social **implications** of the Gospel will be implemented by **applications** of it. (6) The Convention will make its contribution to the rising tide of public disfavor of the forces tending to unite church and state. (7) In no uncertain way the denomination's voice will be heard declaring that there can be no political liberty without religious liberty. (8) Great emphasis will be laid on the truth of Robert E. Speer's statement that if world conditions spell the end of missions, it will be "the **beginning** end." (9) The indispensability of the church-related college and the denominational newspaper to a sound and permanent denominational life will be earnestly proclaimed. (10) The vital results of the hundred promotional convocations will be triumphantly announced. (11) The challenge to us "stay-at-homes" by the missionary battalion will be dramatically presented. (12) The keynote address and the Convention sermon will have unusual power. The "panel" discussions will be of the best possible kind at the moment, and not only will add seriousness and dignity to the Convention but will indicate the practical nature of religious responsibility — real conferences among earnest workers.

The General Council's Salutation

Since hundreds of thousands of Baptists who do not attend this Convention will not hear or read the report of the General Council, we venture to repeat some of the paragraphs from the Introduction to that report which have a general import.

"Twice before, in the life-time of the Convention, it has met in annual assembly in this attractive city by the sea. The first occasion was in 1918 before the conclusion of the Great World War. Mr. George W. Coleman of Boston was President. . . . The war spirit was at its height; the Allies had not yet won their final victory. Rev. Reuben Saillens, of Paris, the grand old man of our Baptist group in France, was present, and thrilled the great host of delegates and visitors assembled in the auditorium on the Steel Pier with his account of conditions in Europe and of the loyalty of Baptists in his native land not only to their country but also to the Baptist cause and its principles, rousing his hearers to a very high pitch of enthusiasm when, at the end of his address, he burst out singing the great 'Marseillaise' in French. . . . Probably at no other time in the history of this Convention have Northern Baptists felt more closely linked in spiritual and missionary aspiration to the land where so many of our brothers and sons had been constrained to render service or lay down their lives, 'over there'.

"The Convention met here again in 1923, with Rev. F. E. Taylor as President. The circumstances of that meeting were quite different from those of the former occasion; but the intense evangelistic spirit of Dr. Taylor had been communicated to the denomination . . . and every one felt that the world was destined to realize that 'peace hath her victories no less renowned than those of war.'

"Yet here we are assembled, seventeen years later, when the misdirected efforts at world peace during this interval have left mankind in the worst and most widely disturbed condition the world ever has known. The countries where our missionary and evangelistic efforts have chiefly centered for a century seem most severely to have suffered, while at home the social and ecclesiastical problems have multiplied and intensified.

The General Council In Season and Out

"All the foregoing has, of necessity, engaged the attention of the General Council. . . . The General Council is an arm and agent of the Convention. According to the responsibilities assigned to it by the Convention, it is the Conventions **alter ego,** and must act and decide for the Convention on many urgent and necessary matters, between Convention sessions. . . . It always refers all items of major importance to the Convention for approval or disapproval. . . . The Council expresses its deep appreciation of the high honor the Convention has bestowed upon it in committing to it such great responsibilities; its desire in all respects is to fulfill its duties humbly, prayerfully and unselfishly, with an eye single to the wishes of the constituency at large and to the glory of God. It has no sense of superiority nor any desire to arrogate to itself powers or privileges which are not inherent in its commission. . . . No executive group in our history has had a higher average of attendance time and strength to the vital concerns of our Master's Kingdom and the Con-

at its meetings, nor given more freely of vention's affairs, with keenness of thought and consecration of spirit."

Our Soul Ought to be Good!

This writer made an error in his article in the May number of this magazine. He said that the Woman's American Baptist Home Mission Society was to celebrate a 70th anniversary party with an effort to raise $70,000. It is the Woman's American Foreign Mission Society which asked authorization for such a party from the General Council, and secured it. "Honest confession is good for the soul." We want a good soul; so we confess. Of course we knew which was right, but —a **lapsis mentis!** or change the language **Pardonnez moi.**

SOUTHERN

By WALTER M. GILMORE

Dr. E. P. Alldredge, statistical secretary of the Southern Baptist Convention, has just released the following interesting and encouraging figures showing the growth of Southern Baptists during the past year:

Churches, 25,-018, a gain of 86 over the previous year.

Membership, 4,949,174, a gain of 178,-989.

Ordained Ministers, 22,493, gain, 418.

Baptisms, 269,155, gain, 12,341, which was the largest in history.

Sunday Schools, 23,754, gain, 240.

Enrolment, 3,525,853, gain, 155,002.

W. M. U. Organizations, 39,720, gain, 1,125.

W. M. U. Membership, 747,845, gain, 32,443.

Gifts to all church expenses, $30,869,-268, gain, $1,402,457.

Gifts to Missions and Benevolences, $6,267,263, gain, $468,734.

Total Gifts to All Purposes, $37,136,-531, gain, $1,871,191.

The figures for Baptist Training Union is not yet available, but they will reveal unprecedented gains, according to Dr. Alldredge.

New Foreign Missionaries

At the regular semi-annual meeting of the Foreign Mission Board in Richmond, Va., in April, twenty-six new missionaries were appointed from eleven different states and they will go to China, Africa, Japan, Palestine, and South America. Southern Baptists have workers in sixteen foreign countries including the following: China, Japan, Africa, Palestine, Manchukuo, Syria, Rumania, Yugoslavia, Spain, Hungary, Brazil, Uruguay, Argentine, Chile, and Mexico. The women of the South gave $327,000 for the special Lottie Moon Christmas Offering. Their goal was only $200,000.

Baltimore Convention

At this distance from it, it seems quite apparent that when the Southern Baptist Convention meets in the Fifth Regiment Armory in Baltimore June 12 that they will be able to make the best report in many years, progress all along the lines. A large representation is expected from all over the South, numbering possibly 5,000 or more.

The report of the special committee appointed by the last Convention to consider the invitation to join the World Council of Churches, declining to accept it, is not likely to provoke much discussion. It was a foregone conclusion from the beginning that this would be the result.

Of more ominous import, perhaps, will be a resolution that is expected to be offered with reference to the appointment by the President of a special personal representative to the Vatican on Christmas eve with the avowed purpose of promoting peace throughout the world. Since the Convention meets on the eve of the meeting of the two major political conventions this resolution will be all the more significant.

The Presidential address by President Scarborough and the annual Convention sermon by Dr. W. R. White, Oklahoma City on the first morning of the Convention are expected to measure up to the high standards set in former years. President J. H. Rushbrooke, London, of the Baptist World Alliance, will be one of the distinguished visitors from abroad to give first hand information of the situation in war-torn Europe. Many returned missionaries from China and other parts of the world will be present.

Although it is generally known that Dr. Scarborough will not stand for reelection as president, yet no names have been suggested as his successor, so far as this writer has seen. There seems to be a kind of unwritten law among our Baptist state papers in recent years to lay off of the very semblance of politics. It is felt that if some one is nominated in advance it would be sure to defeat his election. In other words, any ambitious brother aspiring for the place, or if he seems to be, through his friends who nominate him, will most surely not be elected.

LAMPLIGHT

BARKING at the FLOCK

By PERRY J. STACKHOUSE

A. Hamilton Gibbs in his novel Half Inch of Candle", published in 19 has as one of his minor characters t French priest of a little parish. writes of him, "In his early days had preached the hot flames of he and while he had come now to t belief that perhaps these flames w mostly figurative he wisely refrain from imparting that belief. For ge eral consumption it was too radic Like strong wine it might go to th heads and then where would the go God be? Alone in an empty chur Wasn't it in the nature of man to ne the discipline of a little fear, man l ing what he was—a childlike creatu mostly composed of crude animal nee which naturally he spent his life trying satisfy? And since he had only the di mest perceptions of anything beyond above, it wasn't a bad thing to emula the sheepdog now and again and some barking at his flock." Perha to this good priest the straight lines ethical procedure were a little blurre but he was not lacking in practical w dom.

It is a fairly safe assumption th the average minister is not distinguish for his barking propensities. The co gregations that fill our pews, or par fill our pews as the case may be, car with them such an atmosphere of co fort, refinement and self satisfacti that to disturb their equanimity barking at them would seem like very serious breach of ministerial c corum. So far as can be judged by perusal of sermonic literature there little evidence that the sheepdogs the pulpit do any considerable amou of barking at the flock. "Knowing t terrors of the Lord" said the gre apostle, we persuade men," but all t often we modern Shepherds of Kin dom Come, knowing the delicate sen bilities of the people who wait upon c ministry, tone down our treatment sin and its consequences here and her after to something that is quite innoc ous. Perhaps a little barking at t flock is in order.

'HE BAPTIST DOCTRINE OF THE CHURCH

What is Its Strength and Weakness

'e Hold a "Low" Doctrine ' the Ministry, Ordinances, nd the Church.

By ROBERT A. ASHWORTH

Baptists, as the French would put it, ive the defects of their qualities. Their rength has lain in their individualism -and their weakness, too. We must recognize the risks and dangers, as well as e impregnable elements, in our Baptist osition.

With Baptists religion is an individual natter. They sometimes say that the oul and God, God and the soul, are alone oncerned in it. They have asserted the ight and the ability of every man to seek nd to find God for himself without the nediation of priest or rite or institution. his is, of course, the most distinctive ote of Protestantism and Baptists have een foremost in proclaiming it.

This has been a fine service and a valuble emphasis but it has been made at he expense of values hardly less important. Speaking theologically, Baptists nave held a peculiarly "low" doctrine of he Christian ministry, the ordinances and he church. We have contended so vigorously that no one of these must be llowed to stand between the soul and God that we have overshot the mark and nave minimized their importance and wellnigh emptied them of meaning.

As to the ministry, we have said, and rightly, that there should be no difference of spiritual privilege or rank among Christian and that the ministry does not constitute a separate "order" in the church. But our insistence upon the priesthood of all believers has resulted ess in the elevation of the average church member to a higher spiritual level than n the disparagement of the ministry and a degree of indifference as to its quality. There are few denominations that have so large a proportion of ill-trained minsters, and the ease with which ordination s secured is little less than a scandal.

The Ordinances

As to the ordinances, both Baptism and he Lord's Supper, we have combatted, nd rightly, doctrines that ascribe a magcal potency to them and all **ex opere operato** sacramental theories. We have been very clear as to what the ordinances do not and cannot do. But on the positive side, as to what the ordinances do, we have not been so convincing, with the result that a large fraction of our people have apparently come to the conclusion that they have but a slight spiritual effect and may be ignored or neglected without loss.

As to the church, the Baptist doctrine of the church as it is usually stated needs to be clarified and enriched. We have properly rejected the doctrine of apostolic succession, both as of doubtful historicity and as unspiritual. But we have committed ourselves to the untenable dogma that our own form of church government, the autonomous local church, is the only type of church organization for which precedent can be found in the New Testament and we have submitted to the disabilities which an extreme independency involves as though we were under a sort of divine compulsion to do so.

We have been inhibited, conscientiously, because of this mistaken notion, from entering into forms of cooperation and union into which other Christians enter. Baptists, we have said, are not interested in organic union: "they do not have organic union among themselves", to quote a committee report at the Denver Convention. We have said it with satisfaction, not in penitence. The implication is that in proportion as others do have organic union they are not as Christian as we. In the Protestant Christian union movement in France, Lutherans and Baptists stay outside; in the similar movement in Canada it is Episcopalians and Baptists, and so it is elsewhere.

We should be very sure that this is justified before taking an irrevocable stand, lest haply we be found fighting against God and resisting His will for His church.

Should Rethink Doctrine

There is perhaps nothing more needed among us than a rethinking of the Baptist doctrine of the church. In a recent conversation with a Roman Catholic priest mention was made of an Episcopalian bishop, at the moment in the newspaper headlines, who is well known for his High Church proclivities. "I cannot understand the Bishop," said my Roman Catholic friend. "I cannot understand how one who believes what he believes as to the nature and history of the church can refuse to accept the primacy of the Pope. Now, I understand the Baptists and believe in their sincerity," he went on to say. "You reject tradition. You do not believe in historic Christianity. You believe that God guided the church in New Testament times but not in the centuries that followed." I tried to persuade him that this was hardly a fair or true statement of the case, but without success.

We sometimes say, and rightly, that we reject tradition to the degree in which it is contrary to the Word of God. But that also is purely negative. What does Christian history that is not contrary to the Word of God mean to us? Is there danger that we may hold ourselves so aloof from our fellow Christians that we shall be cut off from the main stream of Christian progress and be left revolving in an eddy or become oblivious to our share and responsibility in the total Christian heritage? Has belief in the "communion of saints" ceased to be part of our creed? If so we have lost something that was prized by the Christians of the first century. And we must go back to the place where we lost it and pick it up again. It may be that there is more in the New Testament than we have fully appropriated.

There is a third element in a Christian experience beside the soul and God: the Christian community, the Christian Church. Multitudes within the ranks of Protestantism are getting a new vision of the Church, the body of Christ, the Una Snacta—to use the language of the new oecumenicity—one, holy, catholic, apostolic. If there are spiritual values in that conception which history has bequeathed to us, Baptists must seek and find them. For truth is not discovered when we withdraw from our fellows, but only in their company. It is only **with all saints** that we shall be able to comprehend what is the breadth, and length, and depth, and height, and know the love of Christ, which passeth knowledge, and be filled with all the fullness of God.

COLLEGE BUILDING IN THE OLD NORTHWEST

The Purpose of Denominational Schools

Kalamazoo Dean Says Parents Want Character Education For Sons and Daughters

WILLIS F. DUNBAR

Faith in the efficacy of education is essential to a belief in democracy. Without an intelligent citizenry and trained leadership free government cannot long endure. These truths have been accepted since the earliest days of the Republic and have been emphatically asserted by every great defender of liberty. The earliest settlers in the Old Northwest understood the need for schools and colleges. So far as their means permitted they sought to supply this need. But on any frontier the prime necessities of life—food and shelter—had to come first. When the first trickle of pioneers who came across the mountains just prior to the Revolution swelled into the mighty flood of immigrants in the early years of the nineteenth century the means of education could not be supplied fast enough. Soon the East became concerned about the situation, for it became obvious that the control of the nation would sooner or later shift to the Mississippi Valley. Churches as well as schools were lacking in this new country. Profanity, obscenity, uncouth manners, and lack of culture as well as ignorance were prevalent. Out of this situation the home mission movement came, with its purpose of founding churches and colleges in the new country by the aid of eastern capital. Great souls devoted their lives to the cause and hundreds of Christian men and women gave liberally for its support. The scores of Christian colleges in this area constitute living monuments to home missionary enterprise in the early years of the last century.

The denominational colleges were almost without exception founded to serve a broad public purpose, not a narrowly sectarian purpose. In 1801 the American Home Missionary Society was founded by the Congregationalists and the Presbyterians as a joint project. The first charters of these colleges invariably opened their doors to members of every denomination. In many cases there was no provision for any organic connection with an ecclesiastical body. Indeed the Society for the Promotion

of Theological and Collegiate Education at the West, an organization probably more successful than any other in raising funds in the churches of the East for western colleges, refused for many years to give a penny of aid to any college which had such an organic relationship. The breadth of view of the New England leaders of the Society mentioned above is indicated in the following quotation from an address by the Reverend Leonard Bacon to the Society:

> Already the heart of this country beats in the Valley of the Mississippi. To control the destinies of this country, to determine the character of its institutions by power of numbers, is ours no longer. But, by the Providence of God, we have in this Society an agency, which, if we will wisely and diligently use it, will afford us the far higher honor of educating the mind that is to sway the destinies of this land, and make its impress on the world.

Such words are far removed from purely denominational objectives.

Shows the Contrast

In contrast to the deliberate purpose which the founding of church colleges fulfilled is the fact that the establishment of state institutions of higher learning was the result more of accident than of design. The evidence is conclusive that the people of the Old Northwest overwhelmingly favored religious rather than secular colleges. State institutions of higher learnin received not one cent of tax suppo until well after the middle of the centur They were made possible by feder land grands to the states. Each sta received at least 72 sections of la for the foundation and support of university; in 1862 under the Morr Act each state was granted 20,000 acr for each member of the House of Re resentatives to which it was entitl for the support of agricultural and m chanical education. Proceeds deriv from the sale of swamp lands and sa spring sections transferred to the stat and the percentage distribution of t proceeds of all public lands sold with the states were used in part for t support of institutions of higher educ tion. These land grants were not ma with the intention of encouraging sec lar as over against religious control colleges and academies. They we made to attract settlers. As one auth has said, the first federal aid to high education "was not the result of t beneficent foresight of our first congres men, but was, in fact, the outcome a rather clever bargain between a pr vate land company and an unwillin congress, forced to yield to its pu chasers' demands through sheer nece sity."

The lands were sold generally for f less than their real value in order to s cure settlers and the monies deriv from the sales frequently were used f other purposes than the support higher education.

Several Factors

Several factors combined to alter t prevalent attitude towards secularly co trolled colleges following the Civ War. In every state there were fo or five major denominations, each wi a large body of members, and a numb of small sects. Had this not been tr the disposition of the federal gran might have been different. It is like that the proceeds might have been e trusted to the church-related colleges an equitable division had been possibl Too many colleges were established b the churches, sometimes several by single church within a state. Hen there came to be a plethora of sma poverty-stricken, struggling institutio which did not inspire the confidence the public. Sectarian rivalry began appear, and, with this, a tendency the part of the churches to regard the colleges in terms of denomination rather than broad civic objectives. Th noble concept of the founders and su porters which saw the Christian colleg as a powerful instrument for the sprea of Christian ideals and culture gave wa to an evaluation of a different so Slowly and reluctantly, it would seem public opinion came to regard state su

ported institutions of higher learning favorably. Tax support was secured, beginning with Indiana and Michigan in 1867. Agricultural colleges, normal schools, municipal universities, and finally junior colleges were established. As the tide began to turn the churches got on the bandwagon, devoting more funds each year to religious work among the students of public institutions while their contributions to their own colleges steadily dwindled.

In view of these changes the vitality of the Christian college is amazing. There are more students in private institutions of higher learning today than in public institutions. The enrollments of private colleges, most of them church-related, has increased 11.1% during the past nine years. Many private colleges have pioneered in progressive educational practice. They have turned out far more than their proportion of leaders in civic as well as religious life. Public institutions have received enormous sums from the municipal and state governments and the federal treasury, enabling them to embark on huge building programs, employ the most eminent scholars for their faculties, and lower to the vanishing point their tuition charges. The fact that the church-related colleges have continued to grow and attract students under such conditions gives evidence that they have basic values and fundamental strength.

Sources of Vigor

What are the sources of the vigor which still characterizes the Christian college? First and foremost is the fact that they were builded on sacrifice. The pennies, nickels, and dimes from thousands of small purses—not large donations from people of means—made possible these colleges in the beginning. The faculties of these colleges, devoted men and women with high Christian ideals if not always the best scholarship, sacrificed also to make it possible to carry on the work.

Sacrifice engenders loyalty. Those who gave cherished the object of their giving. The college achieved a personality which was precious to those who taught and were taught within its walls. It mattered little how humble the buildings or how inadequate the laboratories and libraries were. Somehow these things did not matter.

Churchmen never established colleges in order to show young men and women how to make money or keep up with the Jones'. To them education was the handmaiden of religion in raising men from the mire of materialism to the cross of Christ. Education was to be a preparation for giving, not getting. The great state institutions of higher education are a response to quite a different sort of demand. Parents wanted some agency through which, in return for a certain minimum investment of time, effort and money, their son might attain an economic and social position a peg or two higher in life than theirs had been. Farmers wanted to learn how to destroy insect pests, and their sons wanted to become doctors, lawyers, or veterinaries. Teachers wanted certificates and diplomas, business men wanted accountants. Hence the state established a new college or added a new department to the university. Parents who could not afford to send John or Jane away from home for these advantages welcomed the junior college.

There is nothing reprehensible in all this but it is a very far cry from the purposes for which the Christian colleges were founded and sustained, and for which, by and large, they still exist. And there are many thousands of fathers and mothers who seek for their sons and daughters something beyond a comfortable income. They want them to become men and women of fine ideals, cultured tastes, and humane instincts. They want them to cherish character above success. Such parents are still looking to the Christian college.

Beware of the Devil's Devices

From the beginning our great archenemy is represented as being very subtle and cunning, an "angel of light." We need, therefore, to be on our guard constantly lest we be enticed by his wiles.

Are you a good fisherman? The time is near at hand for those who feel the urge in the spring time to fish, to get their tackle and bait together and hie away to some good fishing hole. You will be careful in the selection of suitable bait, the kind that will intrigue the particular kind of fish you want to catch.

The Devil is the master fisherman. Notice the long list of bait in his fly book. If these are not sufficient, he has plenty of others. He has the most enticing bait for every one of us. Surely we ought not to be ignorant of his devices if we read the Bible prayerfully and intelligently. Furthermore, our humiliating and painful experiences with his satanic majesty ought to have taught us something.

Truly we need to watch and pray. The Devil always slips up on the blind side of us, when we are least expecting him. He always takes advantage of our weakness. The only safe course is to keep as far away from wicked devices as possible and give no place to his subtle arguments. Beware of the alluring bait he dangles before our wistful eyes.

D. D.'s FOR MINISTERS

WILLIAM A. ELLIOTT

DO BE A CHEERFUL SAINT. Christianity has the joy-note in it as no other religion has. It is surprising where the joy-note is struck in the records of the New Testament. In most unlikely places a song is lifted, the note of praise is sounded, and the exhortation to rejoice is found. In the Beatitudes the note of joy is struck where we would not look for it: "Blessed are ye when men revile you and persecute you—rejoice." Strange religion this that enjoins joy and gladness when tempest sweeps and clouds hang heaviest.

The minister is to be the embodiment as well as the spokesman of this gospel. In the gamut of the gospel there are many notes and the faithful minister will sound them all. Let him not forget the joy-notes in his message. A melancholic preacher is a liability in any church.

DON'T RIDE TOO MANY HOBBIES. Many psychiatrists are urging men to have their hobbies. Every man should have a hobby—even if it is only collecting "wish bones", let him have a hobby. The purpose of a hobby, I suppose, is to divert the mind, lift it out of the ruts, and occupy it with new interests. Surely, a desirable thing to do. But let not the minister take on too many hobbies, lest his hobbies move in and occupy the center of his mental stage.

Diversion can be magnified to such an extent that the whole round of the day is given to diversion. And diversions do not often pay large dividends.

Have your hobbies, brethren, but call a halt when they begin to dictate the use of your time and make larger demands upon you than a hobby deserves.

The conundrum is an old one but useful: "What is the difference between a "hobby" and a "hobby-horse"? The answer is: "One can get off a "hobby-horse."

Foreign Missions at Home

In the evangelization and Christianization of the homeland we have a glorious opportunity to serve the world by bringing to Christ the hosts of foreigners in our midst. There is scarcely a nation under heaven that has not some of its citizens in the homeland today. Win them to Christ and they will help win their land to Christ. In winning the foreigners, Home Missions make ready for and push out to world-conquest for Christ.

"The hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."

—JESUS

The Unite

OUR COMMENCEMENT TIME

By STANLEY IRVING STUBER

This is Christianity's "Commencement Time." It is the time of beginnings. It is the time to set out on a great Christian adventure.

In Luke 24:47 we find these words: "Repentance and remission of sins must be preached in his name among all nations, beginning at Jerusalem."

"Beginning at Jerusalem," these are the words we should note in this month of June. Jerusalem, the home city, the place of the temple, is not to be an end in itself, but only a beginning place. The early Christians were to tarry there only until they had received the Holy Spirit at Pentecost, and then they were to go forward, advance, achieve, until all the nations of the earth should be baptized in the spirit of divine redemption. And this is what they did.

The word "go" is one of the great words of the New Testament. Christianity has many beginnings; many developments. The Christian life is one of continual growth, insomuch that the person who follows the Master has many conversions, many transitions, many victories.

Life, hope, faith, courage, the future, all these wonderful realities belong to the growing Christian who passes from one stage, school, university, on to another.

Just as those who are now being graduated from high school or college are not merely ending an era in their lives, but beginning one, so it is with the earnest, working Christian. Conversion, baptism, church membership, these are not ends in themselves, but beginnings in the Christian way of life. Pentecost is not an end; it is a glorious starting place!

Neither is the preacher's sermon an end in itself, although sometimes it may seem so. A member of a certain church being very late for a Sunday morning service, asked a friend coming out of the church, "Is the sermon ended?" "No," replied the friend who had heard the sermon to its conclusion, "oh no, the sermon has only begun!"

A real sermon only begins when it is finished. That is, it begins when those who hear it actually make use of it in their daily lives, when they put it into practice.

II.

Neither the present, nor the future, can frighten the true Christian, for he has faith enough to believe that things do work out for the good, or for the better, in the lives of those who put their trust in God.

As has often been said: the best picture, the best poem, the best music has not yet been produced. So it is with the best life. Those who go along with the Man of Galilee have greater and greater adventures and the best is always on ahead—outside of Jerusalem, merely beginning there.

If our modern civilization, the world of "Peace and Freedom," is to endure, is to develop upward, rather than downward, then we must educate youth and adults alike to serve, to share, instead of grabbing everything they can get for themselves. And, in this, nations as well as parents must set the example, beginning at home. It will mean radica readjustments in our thinking, churches and missionary socie ties. It will mean a new kind of a federation of nation But it must be realized if we ever expect to have peace an freedom upon this earth.

"Repentance and remission of sins must be preached i his name among all nations, beginning at Jerusalem." Ex actly so. We need to repent, to turn about face and to reall begin the Christian way of life on a big scale. We need t be relieved of our personal and social sins which are drivin us and the world mad. We must have a clear conscience clean hands and pure motives. And these we can have onl through Christ.

Beginning at Jerusalem! meaning, of course, just wher we are now. Not at the Northern or Southern Baptist Con ventions, but right here in our local churches. Right her let us make a beginning in the way of love, tolerance, broth erhood and Christian service. Let us take upon ourselve the discipline of the Cross. Beginning at Jerusalem, wher we received the Spirit of Truth, let us begin now to appl what we have learned from our Christian experience.

The more we do for Christ, the more we love and serv him, the more loyal we will be to his church; the more w will grow in Grace. Certainly, for the growing Christian life only begins at Jerusalem. Religion only begins at Pente cost. We go to church, to national conventions, that w may come back HERE to put into practice what we hav been taught. And as we do so, we will soon learn that ou Christianity cannot be kept at home, but must, because of it vey nature, be carried to the ends of this earth.

The Radiance of True Religion

Walter Rauschenbusch, the great modern prophet o Rochester, New York, once said: "Religion in the past ha always spent a large proportion of its force on doings tha were apart from the real business of life, on sacrificing, o endless prayers, on traveling to Mecca, Jerusalem, or Rome on kissing sacred stones, bathing in sacred rivers, climbin sacred stairs, and a thousand things that had at best onl an indirect bearing on the practical social relations betwee men and their fellows." How right Rauschenbusch was Even Baptists sometimes forget to put the Kingdom o God first of all.

The more we see of national conventions, missionar societies, the denominational organization, the more w wonder about our Baptist sectarianism. Often we spen far too much time with non-essentials. Again and again w arrive at the place of battle after the fighting is all over and the enemy has conquered our territory. We use u too much energy fighting each other.

For a while, a decade or so ago, it really seemed lik Christianity would lose its radiance. It became, on th whole, a pretty artificial, shallow, cheap affair. It compro-

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

—JAMES

True Religion Only Begins At Jerusalem. It Has a World - Wide nmission. It Must Also Have a Radiance If It Is To Light the orld With The Gospel Of Jesus Christ.

d and it accepted the morals of this world. It became iness-like and was very busy with second-rate affairs— rs which did not matter very much. In its attempt to me popular the Christian church degenerated morally spiritually, becoming soft and flabby in its thinking and tice. It became, in fact, so broad and liberal, and so ferent, that it passed over very quickly and lightly the e essential and fundamental realities of the Christian . Its very tolerance became a vice, for it lost the power dgment to discern right from wrong. And when people ized that the church had lost possession of the things ch make religion true and worthwhile, they began a it exodus from the churches. They did not want a gion which had lost its head and its heart and there- : its radiance.

In ancient cities such as York or Oxford, England, the walls still remain standing amid the confusion of dern shops and dwelling-houses. In the past these walls ircled the city, guarding the lives of its inhabitants, defin- their activities and relationships, marking out the pat- of communal life, and holding together in an organic ty its richly diverse projects and purposes. The modern , however, has spread beyond the old boundaries. It ends for miles outside the so-called "city" area, with its r-extending population, its industries constantly develop- , its schools, movies and playing fields. The ancient lls are still preserved only as honored relics of an historical t. They no longer embrace the real life of the people. ce formal religion of the 20th century, they are no longer use. Life has moved out beyond it.

During the past year or two, since the world has had face the effects of an entirely new kind of war, things ve been happening to the Christian church. In a sense, it s seen its own sins and has repented. In a sense, it gun to discipline itself. It is now trying hard to regain true radiance.

Yet if we are to maintain the spiritual glow, if we are LET THE LIGHT SHINE, the basic principles of the rmon on the Mount must become a rudder as well as a g. Our lives need this kind of a rudder if they are to get ough the shallow waters, the rocks of this mad era in varring world.

It really seems to be up to us, as individuals in organ- d Christian groups, to restore radiancy, LIGHT, to a y dark world. To do it we must, first of all, have the ner Light burning brightly within our own souls. As . Glover said, we must "out-think, and out-live, and out- the world round about us." In acting in this manner light of the Holy Spirit will shine through our lives.

A small boy who had visited the great cathedrals of rope, and had seen many saints resplendent in glorious ined glass, defined a saint in the following way: "A person who lets the light come through." This little lad beat the theologians at their own game. Yes, a saint is a person who lets the LIGHT come through. This is as true today as when the apostles walked this earth.

In brief, true religion is life lived at its highest and best; it is life lived with God; it is life in right relationship with mankind.

III.

It is therefore certain that to regain the lost power and radiance of Christianity we must become once again genuine, true, honest not only in our living, but also in our thinking. For ideas, principles, points of view, play a most important part in this world of 1940.

Paul warns Timothy to avoid certain evil people, and especially those "having a form of Godliness but denying the power thereof." Moffatt, in his translation, makes this all the more pertinent when he causes this verse to read: "For though they keep up a form of religion, they will have nothing to do with it as a force."

Oliver Wendall Holmes once remarked: Most people are willing to take the Sermon on the Mount as a flag to sail under but few will use it as a rudder by which to steer their lives.

So much of our worship, our devotional life, is wasteful. We waste a great deal of spiritual power because we do not connect it with real, daily life.

Perhaps you remember that Mark Twain in **A Yankee at the Court of King Arthur** has a very cruel picture of what the Yankee did to a certain saint. The saint was forever at his devotions, constantly bowing to the ground, swaying backward and forward. As the Connecticut Yankee watched him he was much troubled to see so much energy going to waste. Finally he got the saint to stand in one spot to perform his devotional exercises. He rigged up a harness on

IV.

We certainly do not sound the depths of true religion when we stop merely with the doctrines, the sacraments, the creeds of Christianity. Much of our trouble over doctrinal differences is due to the fact, as Charles Clayton Morrison says, "that we deal with Christianity in categories that are too small." We fight over, we divide over, religious matters which are so small that they do not really matter. We have now come into a world situation where parts of Christianity, no matter how important they may be in themselves, are not enough. We need all of Christianity; whole Christianity. What we want now is the essence, spirit, power of total Christianity. We must have the whole, complete, real thing.

Today our Christianity is on trial. It is faced with all kinds of deadly enemies. And the enemy is often to be found within our gates. Unless we want to be captured, we had better place a guard around our thinking and our souls.

Books Women Will Enjoy

Mrs. LeGrand Suggests a Few

Are all Ministers' Wives 'lonely and set apart?' If so, Why?

By MABELLE RAE LE GRAND

"Some books are to be tasted; others swallowed; and some few to be chewed and digested." (Bacon)

"The Queenly Quest" is a lovely new inspirational book for girls. Bound in a silver cover, the very appearance of the book is an invitation to read. It would be a splendid graduation or birthday present ($1.00 from The Judson Press) and would carry to youth the very things that you may find it difficult to say about living at one's best. It is written by Rosalee Mills Appleby, born in Mississippi but long a missionary in Brazil. She does know how to talk to girls—and Mothers would find her words suggestive for Mother-daughter conversations. Many beautiful quotations help her to speak her thoughts well. Here is a paragraph: "I read about a woman of India visiting America. She saw the honor and homage paid their wives; the respect and reverence shown Motherhood. Later she was asked, "What was the most amazing thing you saw in America?" The immediate reply was, "The most amazing thing about America is that every woman does not love Jesus Christ."

Missionary minded women and men will thoroughly enjoy the very readable book, "Boardman of Burma," written by J. C. Robbins of the A. B. F. M. S. George Dana Boardman lived but thirty years and spent only four of these years in Burma but his interest and service for the Karen people make his name great in Baptist history. Mrs. Boardman was of no less importance and the heroic stuff in her made her keep on keeping on after her husband's death and later become the helpmate and life companion of Adoniram Judson. You cannot afford to miss this important life story (published by the Judson Press).

Every minister's wife will thoroughly enjoy another type of book, "The Making of a Minister's Wife." It is a very readable book of last year by Anna French Johnson, the wife of a pastor of a Presbyterian Church. She tells her own family's history but does include the following valuable paragraphs:

"I did not know then that this was to be my lot always, to be a little lonely and a little set apart. All ministers' wives are; within the church they are looked up to, to the extent that conversations are often hushed when they draw near; and outside of the church they are looked down on or askance at; they are never completely a part of any group."—

"Aunt Belle was another ideal minister's wife. She was handsome—ministers' wives really should be restful to the eye; witty—we almost have to be able to see a joke; sympathetic—we must learn to listen breathlessly and nod at the right places; and everybody loved her—a minister might as well give up if folks don't like his wife."—

"The Church has always been made up of faulty human beings whose ragged virtues have needed a lot of mending with heavenly patches. That the Church has survived at all, with its very human membership, is one of the proofs to me of its divinity."—

"My greatest church problem has been to cope with the quicksilver instability of the average volunteer worker. The majority of them willingly leap from one special project to another, provided the plans have been laboriously worked out in advance by some one else. But steady faithfulness to a recurring task is always rare, though perhaps less rare in the Church than in most organizations."—

"One of the worst traits of us ministers' wives is that we can never quite shake off the hostess attitude and the urge to fix whatever needs fixing."—

"The most valuable influences in my making have been the compulsory observance of what used to be called the "means of grace," and hearing the Bible read every day. In time, some of it has soaked in and become a part of me."—

"All I know about growing old is to keep in love with life when autumn comes."

* * *

"Majoring in Minors" is the subject of an article in the May first copy of "The Christian Century." The very subject is enough to make one "Stop, look and listen" but it comes from a remark by a mother about her daughter. It might be applied to many of us and may be the reason why we do not count more effectively in Christian service.

* * *

A suggestion! Some little time ago a woman applied for a driver's license in Kansas City and when the clerk ran down the list of answers to the necessary questions, he discovered that under occupation she had written "household executive."

* * *

The new year for Baptists, north and south will only be just begun by the time this page is read. Why do we wait until September to get started at our work? Much time is lost and less work is done because the period is shorter. Do not lose the summer months. Plan them.

CONTENTMENT

If I can lend a helping hand
To you, my friend, and understand
Your need, and give to you
A surety of friendship true,
I'll be content.

If I can share with you a grief,
And help you see at most it's brief;
If I can hold your hand in mine
Through moments of a testing time,
I'll be content.

If I can coax your weary eyes
To look above, to fairer skies;
If I can cause your ears to hear
The music of the heavenly sphere,
I'll be content.

If I can guide you to the place
Of prayer, where by His matchless grace
Your soul will be restored and blessed,
Where God can do for you the rest—
I'll be content.

—Roselyn C. Steere.

TIME TO SERVE HIS GOD

A personal glimpse into the remarkable services of J. L. Kraft, head of the Kraft Cheese Company

By F. Sheffer

"If God can run the cheese business better than we can, let's let him!" With characteristic abandon to a purpose, young Lew Kraft threw himself wholly into partnership with God, that day when, utterly defeated, he had said to his horse, "Paddy, what's wrong with us anyway?" and the Voice had answered, "You are working without God!"

Success Story

The man whose picture appears on the cover of this issue is many amazing things. He is a man whose dramatic conversion and partnership with God, whose swift rise from failure to world prominence in commerce, religion and, yes, scientific affairs, make one of today's most inspiring success stories. A man whose gifts to Kingdom work run from 20% of his income to 75%. Who heads up more local, national and international committees, speaks at more conventions, men's groups and churches in a year than most business men manage in a decade.

He Gives Himself

But J. L. Kraft is something even more rare than this. In the thirty-some years that he has been a Deacon and Chairman of the Board in the North Shore Baptist Church of Chicago, and General Superintendent of its Sunday School, Mr. Kraft has missed but the rarest number of Church or Prayer services when in the city. You'll always find him at the Sunday School door, hugged and loved by two generations of children. He's in demand throughout the school and fourteen B.Y.P.U.'s for "life decision" talks, for demonstrating Bible accuracy with his archeological treasures. His entire social life centers in the church: he even goes into the kitchen and stirs up vast Welsh Rarebits for the young people.

Deeply Spiritual

All this springs from a religion as deep as it is broad. Steeped in Scripture thinking, Mr. Kraft is master of the difficult art of allegorical and parabolic teaching. It is said that he can get more lessons from a walk around the church than could most people from a trip to Palestine. In prayer he leads his hearers into the presence of God with the simple directness of constant fellowship. Deacons' and Teachers' Meetings he opens with a deeply spiritual Devotional.

Mr. Kraft's pastor doubts that there is another man of similarly large affairs who does so much personal evangelism as Mr. Kraft who accepts all assignments and goes immediately to call. Nor one so unfalteringly devoted to helping others solve their problems, in accordance with Scriptural injunction. He's the humble, much-loved center about which gathers a group of like-hearted people, who make this church one of the most friendly, joyous, self-giving and spiritual in the denomination.

Stewardship of Time

How can such a busy man find time for this tremendous life of communion and service? By using time others waste, Mr. Kraft will tell you. By planning Time to have Time.

Regularly reaching his office between seven and eight o'clock each morning, Mr. Kraft runs his fabulous cheese business, the largest of its kind in the world, with "fingertip control." He has learned how to pick men, delegate work, then forget it. He will not waste his time with details—unless things go wrong: then he's trained to analyze situations in a flash and make decisions ditto. His swift handling of destinies often leaves his associates gaping. But, they say, "J. L.'s usually right." And why not? "If your policy is good, the outcome will be good," says this man whose policies are caissoned in God. And on this foundation Mr. Kraft is confident, streamlined power, joyously utilized for the glory of God.

He that is faithful in a few things shall be made ruler over many!

SOUTHERN BAPTIST FIVE-YEAR MISSION PROGRAM

Launched on January 1, 1940, by the Home Mission Board, a five-year program of missionary education planned to emphasize the mission program of Southern Baptists in the homeland, is now well under way.

WHAT WE SAY

If all that we say in a single day,
With never a word left out,
Were printed each night in clear black and white
'Twould prove queer reading, no doubt.
And then, just suppose, ere our eyes we could close,
We must read the whole record through;
Then wouldn't we sigh, and wouldn't we try
A great deal less talking to do?
And I more than half think that many a kink
Would be smoother in life's tangled thread,
If half that we say in a single day
Were left forever unsaid.

—Author Unknown.

HERE AND THERE

By ORA A. CLEMENT

On several occasions I have had the pleasure of hearing Jessie Burrell Eubank in a public address. But no part of her message stays with me as does an observation she once let drop in a private conversation: "I realize," she told me, "that all the opportunities that have opened up for me during my life were made possible because I had the **right attitude toward money.**" . . .

* * *

"The curse of our age," says a well-rounded philosopher, "is negative thought." I think he is right. Sometimes it seems that our entire trend is negative. Listen to the conversation about you—all "ifs" and "buts." An "if" in your thinking, like a dime before your eye, can hide the entire world from you. Let us be positive and feel something solid under our feet. . . .

* * *

Which reminds me of the article by George Sylvester Vierick "The Seven Who Wounded Man's Mind," which begins with this statement: "Seven rebellious spirits have inflicted upon the human mind wounds that may well be

* * *

After all has been said, Ella Wheeler Wilcox's classification was as good as any—people who lift and people who lean. What every woman knows, but does not tell her menfolk, is that it is not always the "stronger sex" that does the lifting. To me there is something particularly admirable in a modest, loyal woman who contributes constructive ideas in such a way that a man thinks they came from his own head. To lift and be applauded is one thing. To lift and at the same time to be leaning is both sacrificial and heroic. . . .

* * *

"I just thought where I would go if was a horse—and that's where he was," is the way a half-wit explained how he found a stray horse. There are other things we can find by this method. Are you worrying over some personal problem which seems to have no solution? You are too close to it to see it distinctly. Detach yourself from it. Think how it would look to you if it were smeone else's affair. How would you advise a friend to deal with the situation? Solve your personal problems by the impersonal method and see how simple they become. . . .

Boardman lives again his thrilling life of service . . . IN

BOARDMAN OF BURMA

By J. C. ROBBINS

In this fascinating story of a great spiritual adventure, the author gives Boardman the right place among other young missionary heroes such as David Brainerd, James Hannington, Isaac Jogues. Although our "Apostle to the Karens," as he has been called, died at thirty and spent but four years in Burma, the intensity and devotion of his life were such as to leave an enduring influence. The transformation of the Karen people of Burma from a despised, down-trodden, backward race to a people with an honorable position is recognized as one of the outstanding achievements of the foreign missionary movement, and Boardman was the human instrument used to initiate it. His life as revealed in this stirring biography continues to be an inspiration for all those who love and serve their fellow-men.

Cloth $1.50

What the world is waiting for . . .

LIGHT FOR TODAY

On Personal Problems

By REGINALD KIRBY

This well known radio personality and prominent young minister of Australia approaches many of today's most trying personal problems with a clarity only attributable to his deep understanding of the Word of God. His masterly interpretations of profound Bible truths will impress you with their directness of application and timeliness of meaning for present needs. C. Oscar Johnson, Pastor of the Third Baptist Church of St. Louis, Missouri, comments: "The world is waiting for the word that is here said so well. It has refreshed my soul." It will refresh yours!

Cloth $1.50

A fruitful contribution . . .

THE MINISTER'S

COMMUNION SERVICE BOOK

By ROBERT E. KEIGHTON

One pastor's deep concern for the more effective conduct of the most sacred of church ordinances has resulted in this helpful handbook for ministers. The author has prepared twenty impressive service programs, with prayers, meditations, themes and suggested hymns and anthems. By following them literally, or in part, any church service can be made the source of renewed inspiration and blessing.

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Convention Handbook

CHRIST AT THE HEARTH

By SIDNEY W. POWELL

Prepared at the request of the Committee on the American Home of the Northern Baptist Convention

This little book will have an important place at the Convention. It carries the matter of "Better Baptist Churches" a step farther, to the sources of our church's strength and weakness in the life of the home. We cannot have better Baptist churches until we have better Baptist homes. The book describes conditions in the modern home and shows how the home can meet its problems and how the church in turn can assist the home. There is in it much valuable statistical and factual material ministers and Sunday school teachers will want to quote. One critic says: "An interesting, informing and inspiring study-book for groups in the churches, large or small, who are interested in bringing 'Christ to the hearth' of many more homes."

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THE DEVOTIONAL LIFE OF YOUNG PEOPLE

By CLARENCE W. CRANFORD

A book of inspiration and guidance, for power in Christian living. It is definitely clear and practical in its application of Jesus' teachings to modern life—especially for young people.

Stiff paper, **60 cents**

AN OLD FIGHT IN A NEW ARENA

By KENNETH L. COBER and PAUL C. CARTER

In combating the liquor evil today the spearhead of the attack is **Education.** Scientific findings of careful physiological investigations are here combined with the more idealistic teachings of Christianity. The result is a work of inestimable value for class discussion as well as for preparation of talks on intemperance.

Stiff paper, **60 cents**

A CHURCH CREDIT UNION

By GEORGE L. COLLINS

"IT'S a foolish idea to start one of these credit unions in the church. After all, none of you are bankers, and you will only lose your own and other people's money with nothing to show for it." And, "You will do the church positive harm. When some one borrows from your society and can't repay, then the church will have to make it good. I advise you candidly not to have anything to do with such a scheme in connection with the church."

These are samples of the objections that were advanced when the idea of a credit union in our church was being discussed. They arose from almost complete ignorance of the credit union movement that is growing rapidly in this country. Those objections were easily answered; first, one does not need to be a banker to be on the board of a credit union, one needs only honesty and ordinary commonsense; second, the church as such has nothing to do with the credit union in its membership, no more than the postoffice officials have to do with the credit union in the local post office, though by its charter membership a credit union is restricted to those of a particular group.

At any rate, the handful of people in our church membership who were interested in starting a credit union were not perturbed at these and other objections and called a meeting in a private home to hear an official of the national movement discuss it. He pointed out to the little group present how more than four thousand of these unions had been started and were flourishing—how none had failed, not even in the worst of the depression, and how much they had helped great numbers of individuals in need. He told of cases such as the man who had borrowed $300.00 from a loan company, had paid back $1,000.00 in interest and was about to be sued for the original $300.00 when he was discovered and aided by a credit union which he was eligible to join.

The group after two more meetings decided to start a credit union. There were only about 12 present, but that number was ample. They paid in their quarters and half-dollars towards a full $5.00 share apiece and the organization was established. In fact, on that first night one of the members applied for a loan which was granted as soon as enough funds were on hand. The name chosen was "The First Baptist Credit Union". The official who spoke to the group said that he thought it was the first credit union in America in a Protestant church, though there are numbers in Catholic churches. It was later learned, however, that there were probably two or three others in Protestant churches across the land.

That was more than three years ago. Our credit union has followed the required procedure. The treasurer is bonded; one cannot borrow until he has a share of $5.00 fully paid in; and those who join are connected in some way with the church or one of its organizations. The membership today is 65, with $1500.00 in assets. The total number of loans made in the three years is 64. The amount loaned out during 1936 and 1937 was $3037.00, and during 1938 it was $2500. The gross earnings at 1% per month on the unpaid balance (which is recommended to credit unions until their reserve fund is ample) has amounted to $258.00, and total expenses have been $71.00. That means of course that all officials of the organization, including the treasurer, have worked for nothing except the good of the organization. No dividends on shares were paid during 1936, since it was thought best to pursue a conservative policy. For 1937, 3.6% interest on shares was allowed, and for 1938 the dividend rate was 4%. The guaranty fund, which by the way has never been called on so far, now amounts to $40.00.

In encouraging the establishment of the organization, the first thought was that it would be an excellent experience in the cooperative movement. That has proved to be the case, but it surely has been of much assistance to individuals many of whom could not have borrowed from any other institution except the small loan companies which charge 3½% per month. There was the recent graduate on a small salary who needed a used car. The company from which he was going to make his purchase said that there would be no carrying charge on the deferred payment, though there would be a fee. When it was figured out, it was discovered that the size of this "fee" was at the rate of 125% interest. So he borrowed from the credit union and paid cash for the car.

There was the young married man who had borrowed from a small loan company to buy some needed furniture, and whose income was not large enough to enable him to extricate himself from their clutches. He got out from under with the aid of the credit union. There was the colored student who was going through the university on the slenderest of margins and who has gone time and time again to the credit union for help. And a foreign student working his way through college has borrowed more than once from its treasury. A professional man believed in the credit union but did not think he would need its aid, then discovered to his surprise that he saved money by borrowing from it and paying cash for his electric refrigerator. These cases can all be multiplied easily in a brief three years' experience.

Another important result of credit union activity is the encouragement of system in personal finances. A person applies only for funds for necessities. Then before his loan is approved by the credit committee, he must arrange for regular monthly payments on principal and interest. And perhaps one of the reasons that a credit union so rarely loses a loan is that the borrower knows that the funds come from his own circle of acquaintances.

In addition to all these advantages to having a credit union in the church, there is the realization of being part of a significant movement that has been bringing credit, democratically controlled, to a great many who did not have access to it. In Wisconsin, for example, there are now over 500 credit unions with over 100,000 members and $7,400,000 in assets, and in the country as a whole there are more than 8000 credit unions, with a membership of two and a quarter million and assets of much more than $100,000,000!

With many advantages and no known disadvantages, we believe heartily in our church credit union.

The South a Vast Mission Field

The South is a vast empire of untold wealth and religious possibilities. In extent it is greater than England, Ireland, Wales, Scotland, Italy, France, and Norway combined. In richness there is no country like it in all the world. It has unlimited resources in minerals, is unsurpassed in climatic conditions, unequalled in fertility of soil, immeasurable in natural resources.

The sun in his daily journey around the earth looks down upon no territory of given size comparable to this Southland of ours in material wealth and cultural possibilities. This homeland of ours, so potentially mighty, must be made usable for Christ in his world program of redemption.

Jolly Comrades . . . By Gloria Young . . .

LOOK AGAIN

The first day of school had been very trying for teacher and pupils. New school bags sporting names of proud owners, lettered in gold, were jauntily carried on sun tanned shoulders. Lunch baskets were filled with sandwiches made from new recipes that careful mothers had gathered through the summer. Brown, blue and gray eyes were wide with interest at the sight of bright new books, pen staffs and pencils, and a good look at the "new teacher." Soft-spoken Dorothy Jester thought she looked "sweet." Mischievous Tommy Ryan decided she would be "easy." Suspicious Nancy Gray said she was "sly." But [illegible] Jimmy Duncan remarked she was "swell."

Through the sympathetic gray-green eyes of Mary Springer, her class was a teaming group of happy young Americans, eager to play and learn, and get the greatest amount of living out of a full to the brim life. It was not until mid-afternoon that a real problem presented itself.

After a rearrangement of seats so that small heads could be seen over by heads not so small, Mary Springer had just settled her class down to considering the new play ground rules and announcements regarding the lunch room when she noticed a small figure at the glass door that opened into the hall. Just enough of the outline was visible to convince the teacher that the child was very hesitant about entering the room.

Writing an announcement hurriedly on the board for the children to copy, she went to the door and found to her amazement the timid figure of an Indian child, dressed in her gay native garb.

"Good afternoon," she greeted the black-eyed little girl.

"How do you do?" answered the soft-spoken voice.

"I am Miss Springer, teacher of this class. May I help you?" she offered, as she noticed the little girl's bright new pencil box and book satchel.

"I am to be in your room, please. The man at the big desk said so."

After tactful questioning, Mary Springer learned that the child's name was Ahnawake Tippiconnie, that she was from an Indian reservation in New Mexico where her parents had died, and she had come to Texas to go to school.

"Where are you staying here in town?" asked Mary Springer.

"With the sister of Miss Willis, my missionary friend. Only she is not here yet. Miss Willis bought my school bag and pencils"—she displayed them proudly "and Mrs. Walker will meet me after school. My uncle brought me on the bus. He has gone."

It was a long speech, made hesitatingly while eyes roamed up and down strange halls, and it revealed a great deal of information to the teacher. What a pity, she thought, that Mrs. Walker was not able to meet the child, and buy her less conspicuous clothing before she entered school.

She put an arm around Ahnawake and took her into the room.

"This can be your seat, Ahnawake," she explained, as she seated her close to a window. "The children are copying an announcement from the board. I'll lend you some paper, so that you may copy it too."

Mary Springer should have said the children "had been" copying the announcement, for the minute Ahnawake entered the room, most pencils stood still. Tongues wagged. Eyes stared. And this was not passed unnoticed by the brown skinned newcomer. She gathered her odd skirt closer, and bent over the task the kind teacher had instructed her to do.

Mary Springer was greatly relieved after the next thirty minutes when she was called to the door by a breathless Mrs. Walker who had come for her "child." She had been unavoidably detained in meeting her and had no idea the maid would direct Ahnawake and her uncle to school until she returned.

"She is a brilliant child," Mrs. Walker said, "and it will be such a great pleasure to have her with me. Would you excuse her so that we can go shopping for school clothes?"

As they left together, Mary Springer's heart was happy over the prospect of such a loving home for the child.

"It is so short a time before the dismission bell rings, that I think I'll tell you a story," she announced to the class. They were delighted.

"Once, a long time ago, a little Chinese boy by the name of Wu-San, wandered a distance from home. As he was walking up a forbidden side street he saw a figure that struck terror to his heart. The figure's face was deathly white, its eyes were pale blue like the eyes of a dead fish, its nose was long and pointed instead of flat like Wu-San's. A short coat enveloped its shoulders and its long legs looked like reeds. On its feet were the queerest black boxes. And, strangest of all, on its head over pale hair slicked back from the temples, was the queerest black boat! Wu-San ran home as fast as he could and buried his face in his mother's lap while he cried 'I saw a devil. I saw a devil.' The truth of the matter is that Wu-San, the Chinese boy, had seen his first well dressed American.

(Continued on page 22)

THOUGHT FOR THE MONTH

Character weaves a life sized picture of the individual according to his own true value.—Gloria Young.

THE POWER OF PRAYER

We cannot follow the flight of a song
Nor see the winds that blow,
We cannot touch that within the small seed,
Which makes it live and grow.

Nor do we know how a soft lullaby
Is wafted for miles through air
Oh, faithless heart that would measure its path,
Why question the power of prayer?

Sybil Leonard Armes

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DEATHS

Death in the past few weeks has call from the walks of men Frank Lev Stickney, 82, Washington, D. C., for years a member of the Calvary Bapt church, having been baptized by Dr. W. Parker in May 1874. . . . Rev. E. Waltz, 99, pioneer preacher of the nort west, being the first Baptist minister Western Oregon and the Northwest. . Dr. T. Albert Moore, 80, Toronto, Ca ada, leader in the United Church. . Dr. Tasuku Harada, 78, former preside of Doshisha University in Kyoto, Japa . . . Dr. Cyrus Adler, 76, New Yo president of the Jewish Theologic Seminary. . . .

Also Dr. George Bedell Vosburgh, Phoenix, Ariz., formerly pastor of t First church, Denver, for 14 years. . Dr. George W. Wright, for 35 yea a Presbyterian missionary in t Philippines, founder of the Ellinwo Theological Seminary. . . . Rev. Willia G. Studwell, rector of the Episcop Church of the Ascension, Lakewoo Cleveland. . . . Dr. Isaac L. Wood, f many years a Methodist minister a district superintendent, Cleveland, Ohi . . . Dr. Ernest Thomas, 74, Toronto, f years correspondent for the Christi Century. . . . Msgr. John J. Crowle known as the "padre of the desert" Death Valley, killed in an automob accident. . . . Dr. W. H. Boddy, Minn apolis, Minn., minister of the Westmi ister Presbyterian church since 1932. .

Also Dr. Charles Freer Andrews, 6 Calcutta, India, English author a friend of Gandhi. . . . Dr. W. Quay Ro selle, Malden, Mass., pastor emeritus the First church, Malden. . . . Mrs. Ke neth L. Maxwell, Stratford, Conn., wi of the pastor of the First church, Stra ford. . . . Rev. John Drake, Worthin England, for more than fifty years missionary in Central India, translator the Gospel and compiler of a gra mar. . . .

Also Rev. George D. Josif, 49, Ra goon, Burma, missionary since 1919, fie secretary, principal of the Cushing Hig School and educational director of t Burma Mission. . . .

And as reported in The Christian I dex, Atlanta. . . . Rev. J. T. Tomli Methvin, La.; Rev. E. D. Reece, Fo Worth, Tex.; Dr. J. F. Singleton, State boro, Ga.; Rev. George C. Clark, Norma Park, Ga.; Rev. G. A. Martin, Colema Fla.; Rev. W. T. Burton, Rocky For S. C.; Rev. L. A. Miller, Arnolds Par Iowa; Rev. R. F. Gregory, Blood Rive Ky.; Rev. T. G. Woodson, Greenvill Ky.; Rev. W. E. Hand, Grainesvill Tex.; Rev. Chas. E. Dickens, Little Roc Ark.; Rev. R. L. Bowman, Lakelan Fla.; Rev. L. B. White, Greenville, S. C

OUR NEIGHBORS

By L. B. TROWBRIDGE

Correct vision is to be neither near-ghted, nor far-sighted, nor squint-ed; but clearly seeing all that lies fore us. There are some things, both r-off and nearby, which cannot be seen ith the unaided eye. Hence the tele-ope, the microscope, the opera glass.

In a religious sense most of us are ore or less near-sighted, far-sighted, squinteyed. The enthusiast for for-gn missions can see only the deplor-ble conditions among heathen tribes far cross the oceans. The specialist on ome missions is totally indifferent re-arding those in faroff lands; but deeply oncerned over the neglected or the estitute in America.

Of those who have no interest in the ther fellow, either at home or abroad, e can only say that they are squint-yed or have some form of spiritual stigmatism. Even so, those whose in-erest in others is confined to their phys-cal comfort or social success, have a lurred vision or are only half awake.

Jse the Microscope

The present writer is pleading, even o those who have the right spiritual nsight, to use the microscope upon our ocal communities. Submit the city lock in which we live, or the village s a whole, or the voting precinct if we dwell in the country to a micro-scopic investigation. Ask ourselves, not as gossipers: how our neighbors dress or rear their families; but what is their attitude toward Christ, the Bible and the church.

Dr. Paul W. Rood, in "Can the World be Evangelized in a Decade", says: "About 40% of the American peo-ple are on church registers, but only 29% ever attend church at all." A care-ful analysis undoubtedly will reveal the fact that your neighborhood, as the writer has found with his own, is not much above that general average. In every community there are to be found the atheist, the agnostic, the indifferent, the careless, the prayerless and those for whose souls no one seems to care.

Can we consistently concern ourselves about the conditions in Asia and Africa and remain totally indifferent to the spiritual state of the Smiths, the Joneses, the Mahoneys or the Brosovinskys in our own community, within walking distance of our Christian homes? Let it be said, however, that the first unit of our thought must be the religious state of our own households, even of our own selves.

See Your Neighbor

Just as one finds surprising results when looking through a microscope at a familiar object, like a flake of snow or a grain of sand, so all of us will see our neighbors in a different light when we scrutinize their religious attitudes. God's way for every child of His is to work from the nearby to the faroff and to begin with ourselves and our families. The Bible gives us our marching orders: "Ye shall be witnesses unto me in Jerusalem (home town), and in all Judea (county or state), and Samaria (to those considered inferior or foreign), and to the uttermost parts of the earth." The Great Commission is: "Go ye into all the world and preach the gospel to every creature." In Luke's account Jesus added the words: "beginning at Jerusalem."

There is much said these days about maintaining the Christian standards and ideals in our country. Really the only way to keep America Christian is to make and keep every local community truly Christian. This can only be done when some of Christ's true followers in every neighborhood bestir ourselves to find out the religious conditions among our neighbors and to do something definite and practical to improve these conditions.

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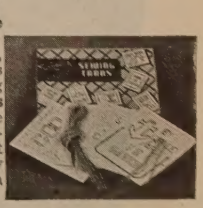

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PARABLE

It came to pass in the sixth month of the year and the first day of the month at about the ninth hour that there came to the prophet's tent, two of the children of men to be married. Behold, it was a happy day for them. The sun was warm and the birds sang and the Glory of the Lord shone round about. The prophet bade them come to the house of the Lord in the space of about an hour and there he would perform the tie that binds.

The prophet came to the house of the Lord and the man and the maiden were there and also other young men and maidens. And as they waited, the prophet saw them pass from one to the other a bottle from which each did drink and thus prepare themselves for the wedding. Behold the man and the maiden drank of the wine also in preparation for entering the home where they expected to be happy.

The prophet's heart was heavy. They were all exceedingly angry when he told them that there would be no wedding in God's house that day. The prophet refuseth to let men handle that which is holy with hands that are unclean. It is written "Who shall ascend into the hill of the Lord and who shall stand in his holy place. He that hath clean hands and a pure heart." No man can cleanse his hands or his heart with strong drink.

A Disappointed Prophet.

JOLLY COMRADES

(*Continued from page* 18)

"We people of the white race get so used to ourselves that we forget how funny we look to others who are not used to us. The Indians, for instance, were the first Americans. They are proud of their red-brown skin, and keen black eyes. They are proud of their ancestors who roamed this country long before the white people dreamed of its existence.

"Every person should be able to see everyone else once in awhile through the other's eyes."

The next noon, Mary Springer made a special round of the play grounds. There she saw three from her own class hovered around Ahnawake, who was attired, spick and span, in a Shirley Temple plaid skirt and red blouse. They were asking her questions about her beaded bracelet and she was showing them how the multi-colored beads were strung together.

They had looked again—and had found an honored guest among them.

By

Erdmann Smith, A.M., LL.D.

Minister of Austin Baptist Church Chicago

All correspondence about books and all books for review should be sent to Dr. Smith, 5354 Ferdinand Street, Chicago.

BOOK OF THE MONTH

The Faith of Morn. By Archer Wallace. Round Table Press. 1940. Pp. 150. $1.50.

An excellent book by an excellent writer published by a first rate publishing house.

"Archer Wallace is one of the most widely known and best beloved of inspirational writers. His books have been translated into many languages and are cherished wherever young and old walk in the footsteps of the Master and strive to lead others in that way."

This book is, I believe, the best in my library for the particular ministry to people who are handicapped, discouraged, sick, beaten or partially whipped by life. Often when I go to the sick room I talk in low voice to the sick one suggesting that God is present, that we live in him, that he lives in us, that we can psychologically and spiritually rest in him, trust in him, and in faith ask that he open up nature's ways of healing. Well, this book is the kind of book I have looked for to add cheer to the sick room, hope to the discouraged, faith to those who despair, spirit to those who have lost it, a healthful way of trusting God and looking upon life for those whose ways of seeing life have become twisted and distorted. Indeed it is "A cheerful volume which finds God the changeless home of the soul."

Sample chapter topics are The Angels of Our Pilgrimage, Spiritual Homesickness, The Grey Roads, Strength for Climbing. The Kingdom Within, All God's Children Got Shoes, The Bend of the Road. What a sound Christian philosophy of life expressed in terms of ministry to those who need the ministry for particular issues they face, problems they confront, and difficulties in the way.

Understanding The Parables of Our Lord. By Albert E. Barnett. Cokesbury. 1940. Pp. 223. $2.00.

The author is the professor of Literature and History of the Bible at Scarritt College for Christian Workers. He is a graduate of Birmingham-Southern College, the Candler School of Theology in Emory University, and the University of Chicago (A.M., and Ph.D.)

"The grouping of the parables under selected headings is avoided here. They are treated in the order in which they are reported in the Gospels."

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The author is interested in getting at the meaning of the parables for those who heard them and in getting from them the religious values, the practical and social meanings for today as well as for the early Christians.

Pocket Bible Handbook. An Abbreviated Bible Commentary. By Henry H. Halley. $1.00. Henry H. Halley, 5515 Woodlawn Avenue, Chicago. 1939. Pp. 470.

I have in my library fifteen to twenty Bible handbooks. Were I to throw away all of them but this one, I should still have everything of any worth in all of them. This is by all odds the best Bible handbook I know. The contents are given in the front, a good index is given at the close. In between is more for the money than one can find though he look through all the book stores for a book of this sort.

It is an interesting and intriguing fact that Mr. Halley is prepared to give Bible lectures in series, giving in the words of the Bible itself the contents of any one of the books of the Bible. A series, so many ministers have told me, has the result of leaving church members with more knowledge of the Bible and especially with inspiration and purpose to study it. The little book contains 70 maps, 93 illustrations, notable sayings about the Bible, grouping of Bible books, list of books and corresponding leading subjects, as, for example, Hosea — Apostacy of Israel. Seventy-eight pages are devoted to archeological discoveries.

The main section of the book is given to the contents of the books of the Bible. Following this major section is a brief of church history and then helps for Bible reading and cultivating Bible reading in the local church.

I should not want to be without this lovely handbook, whose presentation of the Bible is not warped by any particular school of theology nor does it have the odor of stagnancy that so many have. This book has required a large, a **huge** amount of work for its production.

Would that our people once again would become concerned about knowing what is in the Bible and what it means! Too many, alas! talk about the Bible without knowing much of what is in it.

I cannot commend this well printed, handy, compact volume too highly.

Can We Expect a World-Wide Revival? By Paul W. Rood. Zondervan. 1940. Pp. 154. $1.00.

Nine evangelistic sermons. Nothing new and so far as I can see nothing old in a new form. The book does reflect zeal.

When God Stands Up. By Earll Cooley Sheridan. Zondervan. 1939. Pp. 131. $1.00.

An excellent series of eleven sermons on anthropomorphisms in the Bible. Titles such as God's Eyes, God's Back, God's Heart, God's Arms suggest the thought of the book.

Dr. Sheridan is pastor of the Curtis Baptist Church, Augusta, Ga.

Modern Man and the Cross. By John C. Schroeder. Scribners. 1940. Pp. 168. $1.50.

A great book by an excellent writer and put out by a great publisher.

The author is Professor of Homiletics and Pastoral Theology at Yale Divinity School. He is forty-three years old.

The following chapter captions suggest the depth of insights, philosophic sweep and scope, illuminated and illuminating thinking in this treatment of Christianity's symbol: The Symbol of Our Christianity; The Cross—An Event in the Lives of Good Men; The Cross in Man's History; The Cross in the Heart of God; The Cross and Human Personality; The Cross and Human Goodness; The Cross and Man's Wisdom; The Church and the Cross; The Cross and the Evil Men Do; and The Cross and Man's Salvation.

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cance in his living, and man has responded by seeking to lift the Cross out of an incident into enduring reality."

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Respectable Sinners. By Clyde V. Hickerson. Zondervan. 1939. Pp. 152. $1.00.

Mr. Hickerson is pastor of the Baptist Temple, San Antonio, Texas. He gives in this book thirteen gospel sermons, well planned homiletically and aptly illustrated.

Crossroads on Life's Highway. Compiled by Clyde N. Parker. Sermons by Virginia Baptist Preachers. Zondervan. 1940. Pp. 144. $1.00.

Mr. Parker is pastor of the Second Baptist Church, Petersburg, Va.

Twelve sermons by twelve different ministers: Robert J. Caverlee, Walter P. Binns, John Walter Cammack, Ernest Frederick Campbell, Harry Jeter Goodwin, W. Ernest Gibson, Joseph Emerson Hicks, Broadus E. Jones, Irving T. Jacobs, Elias Dodson Poe, Floyd W. Putney, and my good friend of Oklahoma days, Dr. Henry Alford Porter.

The Church and the Political Problem of Our Day. By Karl Barth. Scribner's, 1939. Pp. 87. $1.00.

Few will dispute Karl Barth's opinion that the rise of the German National Socialistic government, its tyranny, and its ruthless aggression, is the great political problem of our day. There seems to be little question that the Nazis, through their creation of a nationalistic "Aryan" myth and a campaign of anti-Semetism, have set up a State-God which is a direct antithesis of the Christian God.

But it is cruel irony if a church which was founded by a God of love must "support armed defense against the advancement of this dissolution of the just State, just as she would support a police measure taken in the same way," and that each Christian must support his prayers for this dissolution by rendering his services to the State "in a military respect."

Whether or not one agrees with Professor Barth's conclusion, one must accept his honesty of vision, and his call for at least a tremendous positivising of of the just State and the Christian religion to outweigh the demonic vitality of Nazism. —Robert Thompson.

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